

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 28th May 1904.

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II.—HOME ADMINISTRATION.

(a)—Police.

THE *Pratinidhi* [Comilla] of the 14th May remarks that the picture of immorality among schoolboys in Comilla town furnished by the *Jyoti* newspaper (see Report on Native Papers of the 21st May 1904, paragraph 3)

The morals of the boys in Comilla town.

is altogether overdrawn and misrepresents facts. Had there been anything seriously objectionable in the morals of the boys of Comilla town, the fact would certainly have attracted the attention of their guardians as well as of the local authorities. It is a good thing no doubt to try to reform the morals of native schoolboys, but the method adopted by Mr. Abdul Karim, Inspector of Schools, towards that end, is open to serious objection, inasmuch as there is discernible in that method an evident desire to grossly overstate facts and thereby to gain applause.

PRATINIDHI,
May 14th, 1904.

2. A correspondent of the *Tripura Hitaishi* [Comilla] of the 17th May says that cases of theft with house-breaking are almost daily occurring in Chaudagram and the

The police.

neighbouring villages within the Tippera district. Three such cases have recently occurred in the Chandiskara village and two or three in the Sonakati and Komalla villages. A case of theft also occurred in the local charitable dispensary. In none of these cases was the police informed. Why? Because, whoever seeks the aid of the police has to gratify it, else he is doomed. The police will not be reformed so long as it is not controlled with the care and efficiency observed in the administration of the Postal Department.

TRIPURA
HITAISHI,
May 17th, 1904.

3. How irresistible and tyrannical the *naibs* and *gomastas* of zamindars sometimes are, writes the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 18th May, will appear from the following letter of a correspondent published below. The subject was referred to in a previous issue of the paper (Report on Native Papers of the 14th May 1904, paragraph 5). The correspondent writes:—

Alleged oppression in a village in the Hooghly district.

In a certain village within the Polba thana of the Hooghly district, live certain lower class people, the Bagdis, whom the powerful officers of a zamindar are determined to drive away from the village because they sometimes protest against the oppressions of the zamindar's men.

Various are the oppressions that are practised upon these poor people. Sometimes receipts are not granted for rents paid by them. Subsequently suits are brought against them for arrears of rent and decrees obtained surreptitiously; their cattle are sold and they are dispossessed of their lands. Again, a suit is brought against a person for arrears of rent on account of lands which the man does not really hold, and a decree obtained, the result being that the man is ruined. A raiyat is sometimes charged with rescuing cattle from the custody of the Court peon and is found guilty simply for his inability to defend himself; or, sometimes he is confined within the house and kept there for the whole day without any food. The local police of course do not come to help him out of his difficulty and the case does not therefore come up before the Court at all. There are other oppressions of a far more serious nature. But no evidence can be adduced to support any of these.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
May 18th, 1904.

The Bagdis are not the only victims of the zamindar's amla. There is a respectable family in that village, the members of which are co-sharers of a joint property. Some of them used to live away from their home, and the chief officer of the zamindar taking advantage of their absence, conspired to dispossess them of their shares in the property. The aggrieved party successfully brought a suit in the Civil Court, got the property partitioned, and obtained possession. But the officer sent his men who, in broad daylight, entered into the compound, demolished the walls, and looted everything from the houses by forcing open the doors. No man could be found who would dare give evidence, and so the case did not come before the Court.

To send information to the police of all that happens is neither possible nor safe. The police belong to the party of the zamindar's officer, who thinks

himself so very powerful that he openly says that he would take the life of any man who might say anything against him, and even though he should commit a murder, it would not be possible to prove his guilt. That such anarchy prevails under the British Government is greatly to be regretted.

CHARU MIHIR,
May 17th, 1904.

4. A correspondent of the *Charu Mihir* [Mymensingh] of the 17th May says that in *Paus* (B. S.) last a dacoity was committed in the house of Moharpal, a well-to-do inhabitant of the Gopalpur village in the Mymensingh district. The District Superintendent of

Dacoity and theft in some villages in the Mymensingh district.

Police was at that time in the village, and through his efforts two of the dacoits were arrested and sent up for trial, but they have been acquitted in the Sessions Court. This has greatly emboldened the local *budmashes*. It is believed that the *lathials* of the neighbouring villages were implicated in the case. Two other cases of dacoity occurred in the Kaiamara and Pingana villages after the occurrence of the above case. Small thefts are numerous. What is the Gopalpur police doing?

SANJIVANI,
May 19th, 1904.

5. A correspondent writes to the *Sanjivani* [Calcutta] of the 19th May that theft and other crimes have abnormally increased in the Amlitolla and Megharbari villages in the Jamalpur subdivision of the Mymensingh

Crime in the Mymensingh district.

district. The police can do nothing. Nobody has the boldness to say anything against the *budmashes*. If any one should venture to say anything, his house would be burnt down, or he himself would be murderously assaulted, or his cattle would be poisoned. If the ruffians meet a palanquin carrying a female passing through their villages, they set upon it and violate her. The following is a list of thefts committed during the last two months:—

- (1) Rupees 200 in cash and ornaments were carried away from the house of Lakshman, an up-country man residing in Amlitolla.
- (2) Articles valued at Rs. 300 were stolen from the house of Harmohan Seta.
- (3) Rupees 500 in cash and ornaments were carried away from the house of Fulmahmud Sheikh, of Brahmanpara.
- (4) Theft was committed in the house of one Kadi, of Syampur, and ornaments worth Rs. 150 and a fishing-net were carried away.
- (5) Rupees 400 in cash and ornaments were stolen from the house of Niroda, of Sayestapur.
- (6) The thieves attempted to break open an iron safe in the house of Sadek Ali Khalifa and carried away ornaments worth Rs. 40.
- (7) Ornaments valued at Rs. 60 were stolen from the house of Moharuddin Sarkar, of Sinnia.

Amlitolla and Megharbari are the principal centres of the *budmashes*. It is to be hoped that the District Magistrate and the Deputy Magistrate of Jamalpur will take due notice of these cases.

KHULNA,
May 19th, 1904.

6. The *Khulna* [Khulna] of the 19th May says that owing to the in-

The new Court Sub-Inspector, Khulna.

discretion of the new Sadar Court Sub-Inspector in not allowing a prisoner in the *hajat* room in the Court to visit the privy, the man was obliged to commit a nuisance in the *hajat* room. The Court Sub-Inspector is a most hot-headed man and ebullitions of his temper are frequent in his conduct of cases. He ought to know that the district town is a different place from a subdivision where he was for some time.

MIHIR-O-SUDHAKAR,
May 20th, 1904.

7. Baharuddin Ahmed, teacher, Dohalpara School, writing in the *Mihir-*

A case between Hindus and Musalmans.

o-Sudhakar [Calcutta] of the 20th May, says that on the Hindu inhabitants of Saldanga, a village in the Jalpaiguri district, having tried to stop the reading aloud of *ajan* by the local Musalmans in their mosque, a friction took place between the two parties. The Hindus complained against the Musalmans, and the police was ordered to enquire and report on the matter. On this, the poor Musalmans were arrested and sent to *hajat* for trial. The Hindu inhabitants of the village are rich and influential and the Musalmans poor and weak. The latter are being helped by the Musalman inhabitants of the surrounding villages and especially by Munshi Rajartulla Haji Saheb, an inhabitant of the Sonara village under the Domar post office in the

Rangpur district. The entire Musalman community, it is said, ought to take an active interest in the case and stand against the oppressions of the Hindus.

8. A correspondent of the same paper, Maulavi Samser Rahman Mosafer, writing from village Baguladangi, district Purnea, says that on the 5th day before the new moon of the last *Muharram* the Sub-Inspector of the Thakurgaon thana happened to appear in the Rangiani *hât* on some business. He and the constable with him were not dressed in their uniforms, but they wore shoes. The local Musalmans requested them either to put off their shoes or to wait outside the *hât*, because a local custom prohibited the use of shoes in it during the four days preceding the *Muharram* and on the day of that festival. Enraged at this, the daroga repaired to the house of a neighbouring *gop* (milkman), submitted a report to the effect that he had been insulted, and on the day preceding the festival arrested all the *tajiyas* and players found within a distance of three miles from the *hât*. But he allowed two rich Hindus to bring out their *tajiyas* (Hindus in these parts also following the practice). However that may be, the daroga having come to learn that the custom of not wearing shoes on the four days of the *Muharram* prevailed also in Boda Chakla in the Jalpaiguri district, a distance of six miles from the house of the *gop* where he was putting up, swore that he would abolish the custom and ordered his men to bind before him all the *tajiya* men and players. The order was carried out literally and all sorts of oppression were committed on the poor people. Afterwards money was extorted from them, and at about 5 P.M. on the day of the festival they were released on bail, and a daroga and a number of constables went to the *hât* with their shoes on. Later on a riot took place in a field. The police turned this incident to advantage and a report was, it is said, submitted to the effect that a dacoity had been committed in the house of the *gop*, that umbrellas and shoes belonging to police servants had been stolen, etc. Four days after six darogas, accompanied by 25 constables and about 300 *chaukidars*, appeared in the *gop's* house and arrested all the respectable Musalmans of the place, who had nothing to do with the *Muharram* affair. They were obliged to pray with strings of shoes on their necks and caps of shoes on their heads, and it must be accounted a great good fortune for those who had long beards that they did not die of the tortures they were subjected to. The next day the daroga Babu said he would let them off if they would pay Rs. 400 each. Many paid, but to no effect. They were sent to *hajat* at Thakurgaon, but there also they were subjected to hard labour. They remained in the *hajat* for 16 days. The police gave out that whoever would appear as sureties for them or manage their cases would be arrested as an accomplice. Only four persons, brothers of some of the accused, appeared as sureties, but they saw that the police had influenced all the local mukhtears and pleaders. They were, therefore, obliged to bring out a mukhtear from the Jalpaiguri district. After this, however, the local mukhtears and pleaders consented to be engaged in behalf of the accused.

After that the police began to oppress poor people. Men fled to jungles, leaving their women, children, and properties behind them. The policemen, finding that 12 or 13 villages were deserted by their male inhabitants, ravished their women and made wounds on their cheeks and breasts by biting. Rations were forcibly collected from the villages. The *chaukidars* made money. The condition of the villages is indescribable. Cultivation has been stopped, and there is a prospect of famine in no far future. Many of the inhabitants of Boda Chakla in the Jalpaiguri district have been implicated in the case. For want of proper management, a number of men have been punished in the first case for assaulting the police. The other case will be soon taken up. It has become very hard to get witnesses for the defence for fear of the police.

9. A correspondent of the *Soltan* [Calcutta] of the 20th May says that some time ago the Hindu zamindar of the Bhojpur village under the Manteswar thana in the Burdwan district prohibited the slaughter of cows by Musalmans in the village on the occasion of the *Bakr Id* festival. One of the Musalman inhabitants of the village, named Rahmat Shaik, however, once killed a cow in a neighbouring village and secretly brought the flesh home.

MIHIR-O-SUDHAKA
May 20th, 1904.

SOLTAN,
May 20th, 1904.

Alleged oppression of Musalmans by Hindus.

The Hindu zamindar came to know of this and ordered his arrest. Rahmat fled to another village. The Musalmans of the surrounding villages, headed by the late Munshi Muhammad Ibrahim Marhum, zamindar of the Kusumpur village, promised to help him. Afterwards 3,000 or 4,000 Musalmans gathered in the Bhojpur village, slaughtered a number of cows, and held a big feast. After this, cows were safely slaughtered in the village on the day of the *Bakr Id* festival. But the Munshi Sahab died two or three years after, and in him the Musalmans lost their supporter. Besides this, repeated failures of crops impoverished them. And the Hindu zamindar again passed his prohibitive order, and on the occasion of the last *Bakr Id* festival no cow was allowed to be slaughtered in the village. Many of the Musalmans have also been compelled to give the zamindar registered agreements to the effect that they will never slaughter cows in the village. All this amounts to serious interference in the proper discharge of the religious duties of the Musalmans, because slaughter of cows on the occasion of the *Bakr Id* festival is enjoined in the *Koran*. The Musalman inhabitants of the surrounding villages have been greatly irritated at the conduct of the Hindu zamindar, and if proper steps are not taken, there is every possibility of the occurrence of a serious breach of peace.

MIHIR-O-SUDHAKUR.
May 20th, 1904,

10. The *Mihir-o-Sudhakar* [Calcutta] of the 20th writes as follows in an article headed "the Musalman community versus the drama, *Sat-Nam*":—

The play *Sat-Nam*.

In his new drama, *Sat-Nam*, Babu Giris Chandra Ghosh has most deeply wounded the feelings of the Musalman community by a most gratuitous attack on, and a most detestable misrepresentation of, Musalman society and religion and their sacred books. The reading of the play or the witnessing of its representation on the stage might delight the Hindus and lead them to shower thanks on Giris Babu, but the Musalman community will read the book and witness its performance with a very different feeling. It is impossible to say at whose advice or under the influence of what evil genius, Giris Babu was led to produce such a work. Personally, Giris Babu always treats Musalman gentlemen with the greatest courtesy and politeness, but the book he has written shows that his politeness and courtesy are only lip courtesy and lip politeness, as the object of his book is only to shower abuse on Musalmans, their society, manners, and customs. But, for the sake of appearances, he has defended himself as follows:—

"This drama relates to the quarrel between Hindus and Musalmans, and consequently contains abuses such as were hurled against each other by the followers of the two religions. This is unavoidable in works based on historical facts. If any Musalman kindly reads the book, he will see what a deep regard the author entertains for the Musalman community, and that he holds the opinion that the many good qualities which the Musalmans possess are worthy of imitation by Hindus. If any passage sounds rude, the reader should excuse the rudeness from a brotherly feeling."

See, what an artful defence! Why cannot an historical drama keep clear of abuse? The truth is that it can, if the author has a mind to avoid abuse. The value of the author's professions of regard for the Musalman community is now only too patent to them. A few passages are quoted below to show how the author has attacked Musalman society and the honoured Emperor Aurangzebe:—

"Yavana (a Musalman) is not invulnerable to Hindu arms," "the religion of Yavanas is the religion of Mlechhas," "the son of a Mulla, I and my ancestors to the seventh generation have never uttered a falsehood. Karim Baksh is my father's sister's husband, and Kalu Miya's daughter is my father's *nika* wife. God be my witness, I never uttered a falsehood," "where shall I, who live on boiled *gugli* (oyster), get cow's flesh?" "test me by marrying me in *nika* form to your mother's sister," "No, I have a great longing for *nika* marriage. I can marry by *nika* form all your sisters and daughters, who are in the vigour of health. My ancestors to the seventh generation never contracted this form of marriage; let me gratify to the full my desire for marriage," "I want to marry in *nika* form your mother's sister," "Well, I am your *talui* (brother's or sister's father-in-law), don't you know me? When your grand-mother (father's mother) was alive, what an unlawful intimacy I had with her." "Oh, what a nice

thing would it have been, if I could find your mother's mother, with whom I could have a *tête-à-tête* in the grave."

What a devilish book! A Mussalman cannot help having his blood heated by the reading of it.

Again, "I shall wear such a long beard, as will suffice to hang two hundred pigs from," "I am by relation your father's sister," "otherwise, why shall I ask for a *nere's* (Musalman's) uniform?", "otherwise, why shall I keep it deposited with a *nere* (Musalman)?" "Miya Saheb, you are a man after my own heart, I shall marry your daughter," "did I do so much to marry your mother's mother?", "otherwise, why shall I like your mother's mother so much?"

Giris Babu has introduced the character of a Chittagong Musalman on the battle-field of the followers of *Sat-Nam* in order to amuse his Hindu audience. But the character is extremely humiliating to Musalmans. There are also such passages as "*Koran* is included in the *Veda*," "Muhammad has told me in a dream—how many verses of the *Koran* will expel a charm." Again, Ranendra says to Aurangzebe:—"Yavana, I am ready." There is also the passage—"Yavana, your hellish heart may think of ridicule." A Vaishnavi says to the Emperor?—"Yavana, I am a rebel."

It is useless to quote more passages. Every line of the book, in fact, breathes malice towards the Musalmans. The fabricated story of the love between Kartaraf Khan's beautiful daughter and Ranendra has severely wounded the feelings of the Musalman community. That such a love affair between a man and a woman of different religious persuasions wounds the feelings of men of both religions has been admitted by a Hindu writer of Babu Dines Chandra Sen's position and ability.

In conclusion, the writer has to ask if this is the way in which unity is to be established between Hindus and Musalmans for the good of the country. O Congress-wallas, is this the object with which you established the Congress? It is said that you spend no end of thought in ameliorating the condition of your country. But here is your first dramatist, Babu Giris Chandra, who has found out a very easy and nice way of accomplishing what you are aiming at. How was it that Giris Babu found no other subject for his drama? The great mischief he has done by the writing of this drama will soon produce its poisonous fruit. The writer has also to ask Babu Amarendra Nath Datta, who is a wise and experienced man, why is he taking to such a vulgar line as to allow such a play to be performed in his theatre? It seems as if he has, of late, become bent on, and been taking a delight in, giving in his theatre performances which are calculated to create ill-feeling between Hindus and Musalmans, but which amuse his Hindu audiences. But Amarendra Babu should remember that the Musalmans live for their religion and are ready to lay down their lives for the sake of religion. History bears ample testimony to this. Many people of the present time, too, have heard of Gazis or Musalman religious fanatics. The play has maddened the Musalmans and they are holding consultations among themselves. The fact that the play offers an insult to the Musalman religion by such words as "the *nika* of an aunt," "the *nika* of a father's sister" has maddened the Peshwari Musalmans of Calcutta with rage. They are enquiring who has written the play and where it is being performed. Many Musalmans have purchased copies of the book and are reading it to other Musalmans, and are thus helping to spread the fire. The members of the Muhamadan Literary Society of Calcutta have stirred themselves up to have the play stopped through the agency of the Government. In fact, so far as the writer's information goes, the play has furiously excited the Musalman community. And what he fears is lest the excited Musalmans should some day do some mischief. The attention of the Commissioner of Police is, therefore, invited to the performance of this play and others of a similar nature, and he is requested to stop it. Government's interference, also, is solicited in the matter.

11. A correspondent of the *Bangavasi* [Calcutta] of the 21st May says that the inhabitants of the Jyotsriampur Union, which

The *chaukidari-tax*.

contains about 550 holdings, under the Jamalpur thana in the Burdwan district have to pay Rs. 870 as *chaudari-tax* every year in order to maintain 10 *chaukidars*, 1 *dafadar*, and 1 collecting *panchayet*. The villagers more than once petitioned the District Magistrate to reduce the number of the force and devote half of the revenue accruing from the local service lands to its maintenance, but to no effect. The prayer was reasonable

BANGAVASI,
21st May, 1904.

and would, if acceded to, have reduced the chaukidari-tax by one-fourth within the Union.

DACCA PRAKASH,
May 22nd, 1904.

12. A correspondent of the *Dacca Prakash* [Dacca] of the 22nd May says that on the night of the 13th idem a theft was committed in the house of Mahendra Nath Chakravarti in the Latakhola village under the Nababganj thana in the Dacca district, and two attempts at theft were made in two other houses in the same village. Information was duly lodged in the thana, but the police has not yet made its appearance in the village. Reports of theft are also coming from Narayanpur, Sagarerparh, and other villages.

DAILY HITAVADI,
May 2nd, 1904.

13. The *Daily Hitavadi* [Calcutta] of the 22nd May says that on the 19th idem a European officer of the Military Accounts Department dealt a severe kick to a cooly in front of the General Post Office, Calcutta, for his having come in contact with the *sahab's* body. The man fell down insensible. A police constable sent him to the hospital and, with a show of great respect, asked the European his name. The latter gave his name and went off with a proud air. The occurrence of cases like this in the metropolis does not speak well for the greatness of the British rule.

(b)—Working of the Courts.

FARIDPUR
HITAISHINI,
May 13th, 1904.

14. The *Faridpur Hitaishini* [Faridpur] of the 13th May says that Babu Haris Chandra Ray, Deputy Magistrate of Faridpur, has appointed his brother-in-law (wife's brother), Babu Harendra Lal Gupta, as a tahsildar of the Maledah khas mahal. This post was held by one Babu Harendra Chandra Chatterji for many years, but he was dismissed as the result of an enquiry into his conduct by Babu Haris Chandra. The writer does not wish to say whether the man deserved the punishment or not, but it is a fact that the relation of the Deputy Magistrate was appointed to the vacant post and the claims of many deserving officers were set aside. It is believed that there is a mystery in this matter.

KHULNA,
May 19th, 1904.

15. The *Khulna* [Khulna] of the 19th May complains that a Deputy Magistrate has recently come to Khulna, who is in the habit of holding his Court till after dark, thus causing great hardship to all persons concerned. The attention of the District Magistrate is drawn to the matter.

SANJIVANI,
May 19th, 1904.

16. The Rampur Hât correspondent of the *Sanjivani* [Calcutta] of the 19th May complains that Mr. Watson, a contractor of the Ranaghat-Maldah Railway line, is severely oppressing the raiyats of Nalhati. He is taking forcible possession of their tanks and lands and laying rails, although the lands used for this purpose were not regularly acquired. The police do not help the raiyats, as the powerful *sahab* is against them. They instituted a case against Mr. Watson, who filed a counter-case against them. He produced no documents showing that the lands were acquired; still warrants were issued against the raiyats. They are now quite helpless. Will the District Magistrate kindly enquire?

BASUMATI,
May 21st, 1904.

17. Referring to the Jhajha shooting case, the *Basumati* [Calcutta] of the 21st May writes as follows:—

The Jhajha shooting case. Our countrymen are killed by tigers and wolves because they are not allowed to keep fire-arms, but white men enter into others' houses guns in hand, shoot at natives, and escape punishment. If this ideal arrangement is allowed to continue, will the laws and the Courts, the keepers of the peace and the rulers of the country be able to maintain peace in the land for any length of time? If anyone's relative escapes punishment by fraud, there is not much harm; as the natives of the country die from many causes, and it matters little if a handful of them die from the effects of the white man's bullets. But do not those who daily undermine the fundamental principle of justice through partiality to their kith and kin, who give unmistakable evidence of the rottenness of their internal nature by indulging in partiality under cover of law, sacrifice their sense of duty on the altar of their mental weakness? Who can expect prosperity and welfare in a country in

which juries make farces of judicial trials and Judges approve of them? Can life and property be safe in such a country?

18. The *Bangavasi* [Calcutta] of the 21st May writes as follows:—

BANGAVASI,
May 21st, 1904.

The Jhajha shooting case. The decision in the Jhajha shooting case and the acquittal of the accused Stuart have filled men's minds with horror. There has been clearly a miscarriage of justice in this case, although it was tried by the renowned Judge, Mr. Geidt, with the aid of a respectable jury. All the witnesses for the prosecution deposed either to having seen Stuart shooting at Tulsi, the complainant, or having seen a gun in Stuart's hand. The jury, of course, thought that these witnesses told lies, but what was their motive to do that? The Judge says that they belonged to the mob and might possibly have confounded everything. What sort of argument is this? Many of the witnesses had no connection with Tulsi, and could have therefore no motive or interest in perjuring in his favour. There may have occurred discrepancies in their evidence, but that does not falsify it, because even intelligent and educated men are apt to confound everything under the scathing fire of cross-examination, and, moreover, the evidence was given a long time after the occurrence of the incident. Why, when charging the jury, did the Judge tell them that people belonging to the mob might have imagined that they saw what they did not actually see? The jury disbelieved the evidence for the prosecution, but believed the defence put forth by Stuart, although the latter made three different statements in three different places. To the Police Inspector he said to the effect that the bullet had gone off accidentally while he had been wrestling with the washerman. To the Magistrate he said that Tulsi had attacked him, that he had a pistol in his pocket, and that Tulsi having touched it he had touched it in alarm. In another place he said that Tulsi had prevented him from entering into Ramprasad's house, and that when he had stooped down, Tulsi laid his hand on the mouth of the barrel of his pistol and it went off. It now behoves the Government to see whether the jury did not make a serious mistake in disbelieving the evidence for the prosecution. People are apt to think that European juries return biased verdicts in favour of their countrymen in cases in which the latter happen to be implicated, and a recent judgment delivered by the Sessions Judge of Umballa confirms this view. The following are some of the points which ought to be taken into consideration in connection with the case:—

- (1) Was the Judge justified in saying to the jury that the witnesses for the prosecution could have unwarily given false evidence?
- (2) Why did Stuart go to the washerman with a loaded pistol in his pocket?
- (3) Was it impossible for Stuart to have shot the washerman?
- (4) Is not the evidence recorded in the case sufficient for the conviction of Stuart?

19. The *Rangalay* [Calcutta] of the 22nd May writes as follows:—

RANGALAY,
May 22nd, 1904.

The Jhajha shooting case. Just as meteors shower in numbers, so cases of white men oppressing black men crop up in numbers. We do not know whether this has anything to do with any particular climatic condition. If so, the matter can be dismissed as only a climatic phenomenon. The disease is chronic and the climate for the time being helps it. What can we then do by speaking or writing against it? The High Court has acquitted the accused Stuart in the Jhajha shooting case and it has done well. When there is no remedy for the disease, the crimes which it gives birth to should not be punished. Not a few native criminals and murderers escape punishment owing to the niceties of the English law, but who ever cares to notice those cases or say anything about them? The weaker always goes to the wall. The zamindar oppresses the raiyat, the police oppress the gentleman, the white man oppresses the black man. We were born to be beaten and the white men to beat. Let us fulfil our destiny and the white men theirs.

20. The Narayangunge correspondent of the *Daily Hitavadi* [Calcutta] of the 25th May writes:—

DAILY HITAVADI,
May 25th, 1904.

Complaints against a Munsif of Narayangunge in the Dacca district.

The Munsif of Narayangunge is very unwilling to record the depositions of witnesses, and his indolence and whimsical ways are very injurious to the cause of justice. He leaves out many important portions in the depositions

of witnesses, recording such portions only as he chooses to record. He seldom disallows any questions put by pleaders to parties, but keeps perfectly silent. Long before the cross-examination of a witness comes to a close, the Munsif keeps shouting, "next man," "make haste." Woe to the witness who objects to sign his name on the deposition sheet on the ground that the depositions have not been correctly recorded. The Munsif Babu immediately orders his *chaprassi* to turn the man out of the Court room. To avoid being insulted, witnesses do not object to sign their names. An aggrieved man once made an affidavit to the District Judge, but the Munsif remains incorrigible.

The Court peons record the attendance of witnesses at Narayangunge, and the parties are compelled to pay one anna per head. The attention of the authorities is drawn to this *zulm*.

(c)—Jails.

KASIPUR-
NIVASI,
May 18th, 1904.

21. The *Kasipur Nivasi* [Barisal] of the 18th May says that the excessive mortality in the Barisal Jail, about which Government has published a report, is possibly due either to excessive labour, to defective feeding, or to insanitary conditions in the Jail building. That the prisoners are overworked can be inferred from the fact that the writer himself saw several prisoners carry bricks on a Sunday, although there is a rule that prisoners should be allowed to rest on Sundays. Are not the Jail authorities guilty of acting irregularly by disregarding the above rule?

(d)—Education.

PRATINIDHI,
May 14th, 1904.

22. A correspondent of the *Pratinidhi* [Comilla] of the 14th May writes as follows:—

Maulvi Abdul Karim and the schoolboys in Comilla town.

We believe that in instituting the rather noisy enquiry into the morals of the boys of Comilla town, Maulvi Abdul Karim was actuated neither by any exalted motive nor had he any noble object in view. His principal, and indeed his only object was to advertise himself and make it known to the authorities that he was doing something which was never even thought of by any of his predecessors in office. He appears to be anxious to gain public applause as well, for, one of his flatterers, an officer of some importance, has been known to go to the houses of several gentlemen of Comilla to ascertain their opinion about the present Inspector of Schools. He loves to be surrounded by base flatterers, and is reported to be trying his utmost to send away the honest and independent among his subordinates so as to have a free hand in everything.

The question is, why does Maulvi Abdul Karim usurp the function of Head Masters who have to watch the morals of their students? It cannot be said that the Head Masters in Comilla town have failed in their duty. The Inspector having thus taken upon himself a task that naturally belongs to more competent persons, has committed grave injustice by punishing the guilty and the innocent indiscriminately. He has prepared a list of the guilty boys. Strange to say that the name of a single Mahammadan boy is not to be found in this list. Are the morals of Mahammadan boys then so superior to those of Hindu boys?

SANJIVANI,
May 19th, 1904.

The educational policy of Government.

23. The *Sanjivani* [Calcutta] of the 19th May quotes the following from the Government Resolution on Education:—

"A variety of causes, some historical and some social, have combined to bring about the result that in India, far more than in England, the majority of students who frequent the higher schools and the Universities are there for the purpose of qualifying themselves to earn an independent livelihood; that Government service is regarded by the educated classes as the most assured, the most dignified, and the most attractive of all careers; and that the desire on the part of most students to realise these manifold advantages as soon and as cheaply as possible tends to prevent both schools and colleges from filling their proper position as places of liberal education."

and observes:—

Lord Curzon here lays down the principle that colleges and higher schools are intended for higher education pure and simple; they are not places where the Indian youth should go only to qualify himself for Government service. Lord Curzon and many other Englishmen have accused Indians of acquiring

knowledge, not for knowledge's sake, but only for earning money. But the number of those who acquire knowledge for its own sake can be counted on the fingers. We assert that most men in the world go to school only for the sake of winning their bread. But it is only the Indians who bear all the obliquy.

There are many schools in India for the education of Europeans. But the European students do not prepare for any University examinations. They are given instruction for qualifying them for service in the various departments under Government, such as the Salt, Opium, Excise, Forest, Police, and Revenue Departments. Lord Curzon has appointed a Committee to report on the best method of imparting instruction to European youths so as to qualify them for admission into those branches of the public service. The members of the Committee are diligently engaged in devising measures by the adoption of which the existing difficulties may be avoided.

Here then is a curious spectacle. Lord Curzon points out to us the thorny way to knowledge and improvement, but at the same time his Committee is engaged in solving the problem of finding easier methods of employing Europeans in Government service. Mr. Pedler and other Directors of Public Instruction are members of this Committee. In practice they all advocate the principle that the Europeans should go to school in order to qualify themselves for service. There is thus one arrangement for Europeans and quite a different one for the Indians.

Go, ye Indians, and seek higher knowledge. Never think of service. But, Europeans, you must not trouble yourselves about higher education; learn, so that you may be fit for service.

24. The *Bangavasi* [Calcutta] of the 21st May gives currency to a rumour that no text-books in History and Geography for primary and middle schools will be fixed this year, and that school managers will be at liberty to select any books on those subjects from the list of approved text-books. The writer apprehends the same evil consequences as are referred to in paragraph 19 of the Report on Native Papers of the 14th May 1904, if the rumour proves true. European publishers have now taken to publishing Bengali text-books, and the influence they possess, is well known. Authors whose names are not already well known, but whose books nevertheless possess sterling merit, will be seriously prejudiced if they are left to chance. It is to be hoped that the Director of Public Instruction will consider the case of the Bengali authors.

BANGAVASI,
May 21st, 1904.

25. The *Dacca Prakash* [Dacca] of the 22nd May is sorry that reports should be current to the effect that the Inspector of Schools, Presidency Division, who is also the Secretary to the Central Text-Book Committee, shows great partiality towards his author friends and relations in the selection of text-books.

DACCA PRAKASH,
May 22nd, 1904.

26. The *Nihar* [Contai] of the 24th May says that the condition of the Contai Girls' School is deplorable, owing to the apathy of the inhabitants and consequent want of funds. If the authorities would convert this school into a model girls' school of the type which Government proposes to establish in Bengal, they would confer a great boon on the people of Contai. It is to be hoped Government will take this matter into its consideration and do the needful.

NIHAR,
May 24th, 1904.

(e)—Local Self-Government and Municipal Administration.

27. The *Faridpur Hitaishini* [Faridpur] of the 13th May publishes the following letter addressed by the Revd. Dr. Mead, a local Christian Missionary, to the District Magistrate of Faridpur:—

FARIDPUR
HITAISHINI,
May 13th, 1904.

Mr. Mallick, Chairman of the
Faridpur Municipality.

To K. C. DE, Esq.,

Magistrate of Faridpur.

SIR,

The Christian community of Faridpur town hereby present to you a public protest against the continuance of Mr. Mallick in the office of Chairman of the Municipality and

call upon you in the interests of public morality to interfere to secure his immediate removal from office.

We are aware of the fact that, temporarily, you have no official connection with the Municipality, but seeing that you have, during your term of office, taken an active part in public affairs of all kinds, and have engaged yourself with all the interests of the town, we are assured that it is within your power to interfere in this matter which cries so sadly for interference.

On behalf of the Christian community.

FARIDPUR,

The 29th March 1904.

C. S. MEAD.

and remarks that Mr. Mallick has committed an act the bare mention of which on paper would grossly offend all notions of propriety.

AL PUNCH,
May 14th, 1904.

28. *Al Punch* [Bankipur] of the 14th May publishes a cartoon in which an old man sleeping in an easy chair represents the Patna Municipality, and a skeleton staring the old man in the face with an angry look stands for plague, and a bat hovering over his head stands for cholera. *Al Punch*, which is represented, is trying to rouse the sleeping man with the point of his umbrella. The letter-press runs as follows:—

"Wake up, O goddess of sleep. How long wilt thou remain in thy bed enclosed by screens?"

HINDI BANGAVASI,
May 23rd, 1904.

29. The *Hindi Bangavasi* [Calcutta] of the 23rd May is sorry that the Magistrate of Gaya has fixed a notice at the pond called *Giya pukhra* of Gaya prohibiting people from washing clothes and watering cattle in it. The public are suffering great inconvenience in consequence of that order, because the water of the pond being held sacred by the Hindus, people come from distant places to bathe in it.

HITAVADI,
May 20th 1904.

30. The *Hitavadi* [Calcutta] of the 20th May publishes the following from correspondents:—
Water-scarcity in the 24 Parganas and Burdwan districts. (1) There is severe water-scarcity in the large village Baruipur-Dhapdhapi in the 24 Parganas district. Many dangerous epidemics, including cholera, have appeared in the village. The Mahesh tank in this village should be re-excavated by the District Board. The Datta Babus are ready to pay one-third of the necessary expenses and make over the proprietary rights in the tank to the District Board.

(2) An annual fair is held at Jamalpur, a village in the Burdwan district, and a large number of people attend the shrine of Siva called *Baba Buro-Raj*. There is a small tank at the place, whose water is very dirty and unfit for drinking purposes. Cholera of a virulent type therefore makes its appearance and carries off large numbers of people. The proprietor of the shrine, whose income is not inconsiderable, ought to excavate two tanks for the convenience of the pilgrims, one for bathing and the other for drinking purposes. Government should also take measures for the provision of good drinking-water for these people.

BANGAVASI,
May 21st, 1904.

31. The *Bangavasi* [Calcutta] of the 21st May quotes authorities to prove that cholera is generated mainly by the use of bad and unwholesome water. This fact is also borne out by the evidence of the Hindu medical *Shashtra*. In official reports, too, the question of water-supply is first dealt with under the head "Cholera." And yet almost every Bengal village suffers from the want of good drinking-water by which cholera and other epidemics are generated. It behoves the Government and the well-to-do people of the country to remedy this sad state of things.

RANGALAY,
May 22nd, 1904.

32. The *Rangalay* [Calcutta] of the 22nd May speaks of the prevalence of severe scarcity of good drinking-water in the Joynagar and Majilpur villages in the 24-Parganas. The local Municipality exists only for the purpose of oppressing the rate payers. The water of the tank in Chakrabartipara is so bad that it is not even fit for animals. The same is the case with the tanks which exist in every part of these villages. The attention of the District Magistrate is drawn to the matter.

33. The *Daily Hitavadi* [Calcutta] of the 25th May holds the Government responsible for the supply of drinking-water to the people of Bengal. The road-cess was levied on the express understanding that Government would undertake to provide drinking-water. The Duke of Argyll, the then Secretary of State for India, gave the assurance that the proceeds of the road-cess would be devoted to the improvement of village sanitation, to roads, and to the sinking of wells and the excavation of other reservoirs of water. The zamindars felt themselves relieved of the duty of undertaking these works. But the pledge of the Secretary of State was broken. Government made no arrangements for water, and the sufferings of the people were not relieved. At last after a good deal of agitation and discussion over the question, the Lieutenant-Governor promised in 1894-95 that Rs. 5,000 would be spent every year for the purpose of supplying water. But this promise, too, was broken. But the Hon'ble Mr. Baker, the Financial Secretary, explained that the famine having swallowed up the greater part of the road-cess money, it could not be utilised in making provision for drinking-water. But where was the Famine Fund gone? Government ought to have spent money for famine out of its land revenue. Why was the Road-cess Fund so misapplied? If, as Government says, the provision of wholesome water in villages is not a difficult or costly matter, how is it then that Government shrinks from the task? Government now says that it is prepared to pay one-third of the expenses, provided the remaining two-thirds are paid by the people and the District Boards. One cannot say how far the loyalty of the people will increase when such a policy is enunciated. Certain it is that it is responsible for the premature deaths of lakhs of people. Where the rulers shirk their duty, such disastrous results are inevitable.

DAILY HITAVADI,
May 25th, 1904.

(g)—*Railways and Communications, including Canals and Irrigation.*

34. The *Pallivasi* [Kalna] of the 18th May says that great inconvenience is caused to passengers in the Burdwan railway station on the East Indian Railway by the new arrangements. Hackney carriages cannot go up to the down platform, and most of them cannot go over the bridge. All this causes great hardship to *pardanishin* Bengali women. This may be removed by making arrangements for the sale of tickets on the down platform.

PALLIVASI,
May 18th, 1904.

A railway grievance.

35. The *Hitavadi* [Calcutta] of the 20th May publishes the following from correspondents:—

HITAVADI,
May 20th, 1904.

Railway complaints.

(1) The Teesta station is an important junction station on the Northern Bengal railway. But passenger trains stop here for three minutes only. This causes great inconvenience to passengers, specially those who have ladies with them, in getting into or alighting from the carriages. Coolies cannot be easily got here. There is no waiting-room for ladies, and sweetmeats are not available. The attention of the railway authorities is drawn to the matter.

(2) Babu Gayaram Midya, Head Pandit of the Belghoria School, writes that on the 4th May last the booking-clerk of the Bengal-Nagpur railway at the Howrah station clipped an 8-anna piece out of Rs. 2-1 paid by the former for two tickets for Ranichauk, and threw the coin near his feet without returning it to the passenger. If the coin was bad, he had no right to keep it with himself. The 8-anna piece had really nothing objectionable about it. The Manager of the Bengal-Nagpur Railway is requested to take due notice of the conduct of the booking-clerk.

36. The *Ratnakar* [Asansol] of the 21st May has the following:—

RATNAKAR,
May 21st, 1904.

Railway complaints.

(1) A correspondent says that he received a letter (No. B-39-891-11 of 2-4-04) from the authorities of the Bengal-Nagpur Railway, promising to make refund of the money due on account of intermediate class tickets Nos. 0006 to 0008. But the money has not yet been paid, although the tickets were returned to the Station-master of Piar Doba. An English lady lately obtained Rs. 30 as compensation without any delay because her luggage had been misdirected. But here a native lady had to travel third class although she had purchased inter-class tickets, but the refund of the money due to her was not made within three

months. And the trouble and loss undergone on this account were incalculable. A fine illustration this of the sense of justice of the English trader in India!

(2) A new station called Barachack has been opened between Asansol and Sitarampur. But intermediate class passengers have no waiting-room. It is to be hoped that the railway authorities will remove this inconvenience.

(3) Drinking-water at the Raniganj railway station emits a disgraceable smell. This was perceived on the 13th May last. The authorities should make arrangements for the supply of pure drinking-water.

BANKURA DARPAN,
May 23rd, 1904.

37. The *Bankura Darpan* [Bankura] of the 23rd May says that cows and buffaloes are frequently run over by trains on the Midnapore-Jherriah line. Such accidents are due to the line not being properly fenced. It is greatly to be regretted that the railway authorities should turn a deaf ear to all the complaints and representations made to them on this subject. People living near the railway line have to suffer severe loss on this account. It is to be hoped the District Magistrate will take due notice of the matter.

Accidents on the Midnapore-Jherriah Railway.

(h)--General.

TRIPURA HITAISHI,
May 17th, 1904.

38. The *Tripura Hitaishi* [Comilla] of the 17th May asks if the inability of Eurasians to compete with the Indians and the desire on the part of the Government to have posts in their hands for their favourites are not the causes for which the system of competitive examination for making appointments in the public service is going to be abolished.

The system of competitive examinations.

MURSHIDABAD
HITAISHI,
May 18th, 1904.

39. The *Murshidabad Hitaishi* [Murshidabad] of the 18th May says that much inconvenience is felt by the public on account of money-orders not being issued by the Saidabad branch office. As there are no arrangements for the weighing of heavy parcels, they cannot be accepted at the post office. These inconveniences should be removed.

A postal inconvenience.

PALLIVASI,
May 18th, 1904.

40. Referring to the grant of Rs. 20,500 made by the Lieutenant-Governor of Bengal to the Kalna Medical Mission, the *Pallivasi* [Kalna] of the 18th May writes as follows:—

The grant to the Kalna Medical Mission.

We would have had no objection to the grant if His Honour had made it from his own pocket. The Maharaja of Burdwan's charitable dispensary is sufficient to meet the medical needs of Kalna. The Mission's dispensary is in no way superior to it. Where lies, then, the necessity of making a large grant to the Mission? The commonplace harangues of half-educated native preachers are regularly delivered at the Mission's dispensary, and Hindus and Mussalmans going there for medicine are obliged to put up with insults offered to their religion. The money ought to have been spent in improving the sanitary condition of Kalna by filling up bad tanks, clearing jungles, and making good arrangements for drainage. Formerly Missionaries used to abuse the Hindu and Musalman religions at their own cost. But now it should be seen that they do not do the same in dispensaries supported by the public funds.

HITAVADI,
May 20th, 1904.

41. The *Hitavadi* [Calcutta] of the 20th May says that the appointment of Miss Cornelia Sorabji, Barrister-at-Law, as Counsel for Court of Wards' estates, tends to show that in making it His Honour the Lieutenant-Governor of Bengal was actuated more by a desire to befriend the lady Barrister than to meet any actual necessity. But it is questionable whether by appointing Miss Sorabji, who is ignorant of the Bengali language, as Counsel for Courts of Wards' estates in Bengal, His Honour has acted wisely. If it was intended merely to do something to help Miss Sorabji, Government ought to have provided her with something similar in the Bombay Presidency.

The appointment of Miss Cornelia Sorabji as Counsel for Court of Wards' estates in Bengal.

MIHIR-O-SUDHAKAR,
May 20th, 1904.

42. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 20th May says that the Commissioner of the Sundarbans is not so bad and oppressive a man as he was, some time ago, described to be in the *Hitavadi* newspaper (see Report on Native Papers of the 16th April, para. 46). Many of the

The Commissioner of the Sundarbans.

Sundarban talukdars are really dishonest and oppressive. However that may be, the Commissioner would be doing a very bad and disgraceful act if he made the talukdar's lands *khas*. Owing to repeated failures of crops during the last few years these landholders have been maintaining their tenants from their own pockets. So that if they are dispossessed, they will be obliged to sue the poor men for their dues. Besides this, they have been holding these lands for a long time and the maintenance of their families depends on them. It is therefore hoped that the Commissioner will resettle these lands with their present owners.

43. The *Soltan* [Calcutta] of the 20th May is sorry that no Muhammadan

SOLTAN,
May 20th, 1904.

Government's
Muhammadans.

Judges were appointed in the place of Mr. Justice Amir Ali in the Calcutta High Court and Mr. Justice Badruddin Tyebji in the Bombay High Court. While there are some Hindu Judges and many European Judges of High Courts, was it not gross injustice on the part of Government to deprive Muhammadans of their just rights?

Some Muhammadan military officers used invariably to be selected among the body-guard of the King-Emperor. But recently only four Sikh officers have been so appointed. Again, Lord Kitchener has replaced two Muhammadan regiments by Rajput sepoy.

In the four High Courts and two Chief Courts in India, not a single Muhammadan Judge now exists.

Thus in the Civil as well as in the Military Department, Muhammadans have been deprived of their privileges. How is it that Government is so unkind towards them? Such treatment of Muhammadans all along the line is deeply to be regretted.

BANGAVASI,
May 21st, 1904.

44. A correspondent of the *Bangavasi* [Calcutta] of the 21st May says that although the notice, which was hung at the

The Budh Gaya affair.

"Jiyapukur" tank at Gaya prohibiting people to bathe in it, has been removed, another is going to be placed there containing the following:—

"It is strictly forbidden to wash clothes or animals, or to pollute the water of the tank. Any one transgressing this instruction will be liable to prosecution."

The purpose intended to be served by the hanging of a notice at the tank will be served as well by this notice as it was by the one withdrawn. It is the earnest prayer of the entire Hindu community that no notice should be hung at the tank. Mr. Dharmapal is trying to establish a Buddhistic school in the local rest-house, evidently with the object of establishing Buddhistic supremacy at Budh Gaya, for there is very little hope of any students being attracted to the school, if established. The Hindus therefore request the Government not to consent to the establishment of the school. The Hindu community is adverse to the establishment of Buddhistic influence at Budh Gaya, and the recent meeting of Sanyasis at Benares gave vent to this feeling.

III.—LEGISLATION.

DAILY HTAVADI,
May 23rd, 1904.

45. In continuation of what appeared in a previous issue (see Report of Native Papers of the 21st May, paragraph 44) on the subject of the proposed Co-operative Credit Societies the *Daily Hitavadi* [Calcutta] of the 23rd May writes as follows:—

The proposed
Credit Societies.

How far Co-operative Credit Societies are likely to prosper under the directions contained in a recent Government Resolution is a subject for the serious consideration of the Indian agricultural community. The members of a Co-operative Credit Society will be competent to borrow from the Government as much money as they have raised among themselves. Suppose a fund of Rs. 1,000 is raised for a Society. Government will, if required, lend to it any sum up to Rs. 1,000. Suppose it lends the maximum, Rs. 1,000. As the Society's fund will not be liable to attachment for debts to any private person, the money lent by the Government will be secure. The Society will, besides this, have to pay up the money in 13 years. No interest will be taken for the first three years. But after that the loan will have to be paid up in 10 annual instalments with interest at 4 per cent. per annum. Govern-

ment will thus receive total interest of Rs. 220 on the 1,000 rupees lent by it to the Society. But in the Postal Savings Bank Government has to pay in 13 years an interest of Rs. 390 on Rs. 1,000 at the rate of Rs. 3-2 per cent. per annum, so that if it applies this money to the benefit of the Society it really helps it with only Rs. 170 (Rs. 390—Rs. 220) in 13 years.

DAILY HITAVADI,
May 24th, 1904.

46. The same paper of the 24th May says:—

The proposed Co-operative Credit Societies.

The above Rs. 170 will not be lost to the Government. In many cases Societies will not be able to pay up their loans in time, and will, consequently, have to pay larger amounts of interest, and if they succeed in paying up the loans in proper instalment, Government will invest the money like all its other money in the Savings Bank, and in other business. In short, Government will not be a loser by even a pice on account of the Societies. On the contrary, it will be a gainer in many points. Thanks to the proposed Societies, a number of white men will be maintained for their inspection, etc. There will be no more necessity for making *tuccavi* advances to cultivators. Land-revenue will no longer fall in arrear, because the Societies will be obliged to advance money to indigent raiyats. When, in consequence of Mr. Parekh's agitation in the Bombay Legislative Council, the practice of deducting land-revenue from *tuccavi* grants was abolished, the raiyat naturally fell back upon the money-lender for meeting his land-revenue demand. But the prosperity of the *mahajans* became unbearable to the authorities, and the fertile brain of Lord Curzon conceived the idea of the Co-operative Credit Society which would serve to facilitate the realization of the land-revenue as well as to weaken the *mahajan*. And the personal obligation of the raiyat to pay his land-revenue would be converted into the Society's obligation to the same effect. What a nice Marwari-like device! The effect of the establishment of the Co-operative Credit Societies will, in the long run, be to convert the agricultural community into the debtors of the Government. Lord Curzon said that the Co-operative Credit Society would in time gain the confidence of the public. But how should it, when the Society's fund would not be liable to attachment for any money advanced by a private person and when the Society itself would, practically, be under the control of officials on account of any loan given by the Government? It is feared lest the Society should turn out to be one of the causes of the ruin of the Indian raiyat.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

PILLAVASI,
May 18th, 1904.

47. The *Pallivasi* [Kalna] of the 18th May thanks Mr. Inglis, the Commissioner of the Burdwan Division, for opening relief works in the famine-stricken parts of the Burdwan district. It is said that help will be rendered to the cultivators of Galsi and the neighbouring villages. May Mr. Inglis enjoy long life and uninterrupted prosperity.

The Commissioner of the Burdwan Division.

VI—MISCELLANEOUS.

DAILY HITAVADI,
May 21st, 1904.

48. In an article headed "Lord Curzon's good fortune," the *Daily Hitavadi* [Calcutta] of the 21st May writes as follows:—

Lord Curzon's administration criticised.

The loud applause with which Lord Curzon's arrival in England has been greeted must have proved greatly flattering to him. But the Indians ask in astonishment—Is it not a wonder that such cordial welcome and high praise should be accorded to the conceited young man who did the greatest injury to India? Is England then so far demoralised? England is not over-anxious for India; the English public accept as gospel truth whatever the European officers in India tell them, and thus the real internal condition of India remains always a sealed book to them.

The *Daily Telegraph* says that a more distinguished Viceroy has not come to India since Lord Dalhousie. In one sense this remark is quite true: no Viceroy ever exasperated the people so much. No other Governor-General ever succeeded in adding to the glory of the British name by such measures as

the Official Secrets Act, the Universities Act, the abolition of the system of competitive examinations in the public service, and by the proposal to dismember Bengal. Lord Curzon tried to delude the world by his words and thereby to sacrifice the interests of India. He recklessly and haughtily squandered hoards of Indian money in the Delhi Durbar. True, he did not render himself a laughing-stock by flying for his life; but those who know how suspicious he became when choosing his sleeping room at Mymensingh, will understand how great is the love which the people bear towards him. As he occupied such an exalted office, there was no lack of servile flatterers; yet few persons would show him the respect due to the representative of the Sovereign. He certainly has not been able to forget what farewell he had received from the Bombay Municipality.

The Almighty alone knows how satisfied the native princes were with his behaviour towards them. Precious *Lat* indeed he proved himself by attempting to explain away the notorious ivory furniture affair of Benares. This very attempt revealed the truth. Yet Lord Curzon maintains that he is held in great affection by the native princes. Who would dare contradict him?

Lord Curzon has sent an armed Commission into the country of the peaceful Lamas. Does this show his wisdom? What then has he done for which the people should rejoice? There are two things, however, for which Lord Curzon deserves credit, viz., the reduction of the salt-tax and the raising of the taxable minimum under the Income-tax Act. But, as he himself has said, the income of Government has increased by more than two crores during his administration. This indicates either that taxation has abnormally increased, or that too much rigour was exercised in the realization of revenue. There is nothing unusual or exceptionally paise-worthy as regards the inconsiderable relief granted to the people while there was a huge surplus in the treasury. The *London Times* too no doubt sings his praise, but does he possess the approbation of his own conscience? The Indian people will not be at all sorry if His Lordship's services should be found indispensably necessary at home or in any other place, thus making his return to India impossible. He has unsettled the minds of the Indians by his harsh and revolutionary measures. By trying to please all he failed to please anyone and incurred the displeasure of all sections of the community.

What did we see at the time of his departure from India? The farewell scene at Bombay was altogether a tame affair. This small incident shewed how he acquitted himself in the work of administration. That he excelled many preceding Viceroys in oratorical powers and in his business capacity will be admitted on all hands. But he lacks the wise statesmanship which can make the governed happy and contented. We expressed this opinion while he was in India, and we adhere to it despite all that may be said of him in British newspapers.

It must be admitted that Lord Curzon is singularly fortunate. Young though he is, he has succeeded in earning a name that falls to the lot of few persons in their lifetime. May he prosper in life and cease to trouble the Indians.

URIYA PAPERS.

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| 49. The <i>Utkaldipika</i>
The weather. | [Cuttack] of the 14th May states that there were a few showers of rain in the last week, but the rainfall was quite insufficient. | UTKALDIPIKA,
May 14th, 1904. |
| 50. The <i>Uriya and Navasamvad</i>
The weather. | [Balasore] of the 11th May and the <i>Samvad Vahika</i> [Balasore] of the 12th May state that there were a few showers of rain in that district and that they have helped cultivation work to some extent. | URIYA AND
NAVASAMVAD,
May 11th, 1904.
SAMVAD VAHIKA,
May 12th, 1904. |
| The weather. | 51. The <i>Garjatbasini</i> [Talcher] of the 14th May makes a similar statement in respect of the Talcher State. | GARJATBASINI,
May 14th, 1904. |
| The health of Cuttack town. | 52. The <i>Utkaldipika</i> [Cuttack] of the 14th May states that the health of the Cuttack town is good. | UTKALDIPIKA,
May 14th, 1904. |

UTKALDIPIKA.
May 14th, 1904.

53. The same paper is sorry to find that not one of the three candidates from Orissa who appeared in the late Mukhtearship Examination has been able to pass. It seems as if Orissa has no wish to get rid of its proverbial backwardness.

ALL THE NATIVE
PAPERS.

54. All the native papers of Orissa State that mangoes are available in sufficient quantities in every part of the Province, though the price charged for them is high.

SAMVAD VAHIKA,
May 12th, 1904.

The mango crop.

55. The *Samvad Vahika* [Balasore] of the 12th May states that the price of rice in that town is stationary.

UTKALDIPIKA,
May 14th, 1904.

56. The *Utkaldipika* [Cuttack] of the 14th May admires the example of the Raja of Athgurbh, who visited Puri in the last week and patronised the local Pandits, Pandas, and Brahmins in various ways.

The Raja of Athgurbh at Puri.

URIYA AND
NAVASAMVAD,
May 11th, 1904.

57. The *Uriya and Navasamvad* [Balasore] of the 11th May thanks the Maharaja of Mayurbhanj for awarding three scholarships to those young Indians who want to learn useful arts in Japan or America.

The Maharaja of Mayurbhanj's scholarships.

URIYA AND
NAVASAMV.D.

58. The same paper has every sympathy with the Balasore branch of the Utkal Conference, named the *Balasore Sakha Samiti*, which has for its object the material and industrial development of Orissa. An encouraging account is given of the proceedings of its last meeting.

The Balasore branch of the Utkal Samiti.

URIYA AND
NAVASAMVAD.

59. The same paper approves of the policy of Government in limiting the demands made by doctors and physicians, who have occasion to treat Princes and Chiefs of Native States, and observes that it is the bounden duty of Government to protect its Feudatories against the exorbitant demands of unscrupulous men.

Doctors and native Princes.

SAMVAD VAHIKA,
May 12th, 1904.

60. The *Samvad Vahika* [Balasore] of the 12th May states that out of 7 men attacked by plague in the Jajpur subdivision of the Cuttack district in the last week, 4 died. It is feared that cases, though imported from foreign places, may prove infectious.

Plague in Jajpur.

GARJATBASINI,
May 14th, 1904.

The health of Talcher town.

61. The *Garjatbasini* [Talcher] of the 14th May states that the health of the Talcher town is good.

GARJATBASINI.

62. The same paper does not approve of the action of the Raja of Daspalla, who is said to have spent Rs. 6,000 in celebrating the *Ramuavami* festival. Considering the limited income and the present unsatisfactory condition of the finances of that State, such expenditure on one Hindu festival is extremely objectionable.

The Raja of Daspalla's extravagance.

GARJATBASINI.

63. The same paper speaks highly of a history and a geography of Narsingpur in one volume, written by the Raja of that State. In spite of a few inaccuracies here and there, the book is full of interesting matter and redounds to the credit of its illustrious author.

The Raja of Narsingpur's history and geography of his State.

UTKALDIPIKA,
May 14th, 1904.

64. The *Utkaldipika* [Cuttack] of the 11th May regrets to learn that the mortality due to plague is exceedingly high in the Punjab.

Plague in the Punjab.

ALL THE NATIVE
PAPERS.

65. All the native papers of Orissa express sorrow at the death of Dr. Fraser, the father of the Lieutenant-Governor of Bengal. The Baptist Missionaries of Cuttack held a meeting and passed a resolution expressing their sincere grief at the loss of a valuable member of the Christian Church. The meeting was attended by a large number of men and women.

Dr. Fraser's death mourned.

UTKALDIPIKA,
May 14th, 1904.

66. The *Utkaldipika* [Cuttack] of the 14th May has discovered that a criminal tribe, by name Karnapisacha, reside in village Karandipur in pargana Ahilyar in district Cuttack, and that the members of that tribe earn their living by questionable means. The writer cites instances of their wicked practises, and suggests that they should be called upon to furnish security for good behaviour.

A criminal tribe in the Cuttack district.

67. The same paper regrets that Mr. Teunon, the District Judge of Cuttack, has appointed a foreigner to the post of sarishtadar of his Court, though competent natives of Orissa were available. The writer argues that the post of sarishtadar is looked upon as a prize post by the natives of Orissa, and it has all along been held by them with credit and ability since its creation. The action of the District Judge has therefore spread discontent among the middle classes. The writer looks upon this as a great loss to the Uriyas and advises them to bring the matter to the notice of Government.

UTKALDIPIKA.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 28th May, 1904.

